

A Dependable God

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TEXT—"There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."—Joshua 21:45.



When man is in his saner moments, he longs for that which is stable, for sincerity. He longs for the time when a man's word will be as good as his bond, when Regulus will willingly go back to Carthage simply because he said he would. About almost anything that a man meets in his every

day experiences prompts him to ask, "Is it trustworthy, dependable?" If a man buys a fountain pen, he asks, "Will it write all the time?" As the aeronaut looks at his biplane or monoplane, and thinks of being 5,000 feet above the earth, he asks: "Is it dependable?" If a man has a bit of money and wishes to lay it aside for a rainy day, he asks of the bank in which he thinks of depositing it: "Is it safe?" President-elect Wilson recently said: "However the variation may come, no matter what the ephemeral feature may be, no matter what the external form may be, men are looking for a foothold; they are looking for some firm ground of faith upon which to walk."

Is it possible that man can ask with reference to God: "Is he dependable?" The gods of the Egyptians, Greeks or Romans were super-mundane beings; and man was constantly asking the question: "Will the gods change?" We have a proverb that has come down the centuries, "As fickle as the gods." The ancient religious devotee would think of his gods as mercurial, changeable beings, moved by any wind that blew—he could never trust them.

If we take the gods of today, and they are not the less gods than in the days of old—money, place, appetite—men are bowing down to these and worshipping them, and they may well ask, "Are they dependable?" So the subject of a dependable God is immensely practical, and those who worship the God of the Bible claim that he is dependable. He is the same yesterday, today and forever, whether manifesting himself as Father, Son or Holy Spirit.

The Bible is full of claims of the faithfulness of God, and God may be placed in sharp contrast to the gods that are in opposition or rivalry. The true God never breaks a promise, as the text so clearly claims. There may be some support to the idea of the dependability of God, as there is a demand for this in God; just as we claim that there is a God because there is a demand for God. And again the regularity and uniformity of movement of the various parts of God's creation is proof of the regularity and uniformity in the Creator himself. We know that the rising of the sun can be depended on; seasons of the year never fail to alternate; the systems that swing in illimitable space are so exact in their movements that those movements can be calculated for millenniums in advance to minutes and seconds—and God created all of these, and he is as dependable as they.

God has given us many "great and precious promises"—of blessings material, blessings to the body politic,

blessings to the intellectual and aesthetic nature, and to the spiritual in man, both with respect to the experiences of this life, and the eternity that stretches beyond.

The challenge of God as to his faithfulness invites the closest examination of his character for veracity, consequently for dependability. His promises have been most specific; in many cases given to individuals; dates, locations and circumstances being definitely proclaimed hundreds of years before the things promised were realized. Joshua was justified in his strong assertion as he reviewed God's personal relationship to himself, for at the beginning of his career (Josh. 1:5) God had given specific promises, and they had been fulfilled literally. We are not surprised that the writer of the epistle to the Hebrews should say, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." The absoluteness of the promises of God, and the implicit faith in those promises on the part of a great number of persons, make men stagger; but the accomplishments of such men as Hudson Taylor, George Muller and others of less fame fully establish the fact.

This dependability of God is comprehensive. It means something beyond his promises of blessings, and applies as well to the warnings and threatenings of his word. In the history of Israel the threatenings because of disobedience were as numerous, is not more so, than the promises of blessings because of obedience. God being just as dependable as to the carrying out of the one as of the other. If God is proclaimed as faithful God (Deut. 7:9) with respect to keeping covenant and showing mercy to a thousand generations, it is shown in the next verse that it is the same God that "repays those who hate him face to face."

"God will not change—the restless years may bring—
Sunlight and shade—glories of the spring,
In silent gloom and sunless winter hours;
Joy mixed with grief—sharp thorns with fragrant flowers;
Earth-lights may shine awhile, and then grow dim,
But God is true; there is no change in him."

Take It Down and Look at It.

Most of us are bending under the burden of some great load; it may be care, it may be disappointment, it may be injustice, it may be physical pain or spiritual discouragement, but it is heavy. Often it seems heavier than we can bear and we cry out and protest. These burdens are very real, but really they are not half as big and heavy as we make them. We have had them upon our shoulders, entirely out of our sight, so long that they have been magnified by imagination or weariness or impatience, until they seem unbearable. Now, then, whatever your burden may be, however long you have been carrying it, and however proud you may have become of your self-imposed martyrdom, just take your burden down and look at it honestly, and you will be surprised how it has dwindled away while you have been magnifying it.

The Small Things.

There is more effort, more steadfastness, involved in a diligent attention to little duties than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this, however, must be done with a free, childlike spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to him, trust him, fix your eye upon him, listen to his voice, and then go on bravely and cheerfully, never doubting for an instant that his grace will lead you in small things as well as great, and will keep you from offending his law of love.—Jean Nicolas Grou.



LATEST IN COIFFURES

NOT IN MANY SEASONS HAVE
DESIGNS BEEN SURPASSED.

Up-to-Date Styles Call for Perfect
Neatness and the Highest Form of
Well-Groomed Appearance—
Hair Coiled Close.

All the new coiffures are charming from at least one point of view. They are dressed with a view to giving their wearers a well-groomed appearance. Little fluffiness and absolutely no frowlsness is hinted at in the close, compact and graceful models displayed by the designers of coiffures.

In the majority of them the hair is coiled and pinned close to the head. Loose waves and ringlets appear, but they shine with brushing. Any hint



of untidiness is not tolerated. All is wrought out with very evident care. In fact, to be fashionable these days one must be willing to care for every detail of the toilet.

The pretty coiffure pictured here shows three coils made of loosely braided hair, pinned across the back of the head and extending to the nape of the neck. A little fringe about the face is curled into ringlets. These are flattened at the sides and pinned with invisible wire pins. There are a few loose curls over the forehead. The hair is parted at the side and is quite plain on the crown of the head. When a middle part is used the hair is waved more.

JULIA BOTTOMLEY.

EVERY DESCRIPTION OF BELT

From Severe Plainness to the Utmost
Elaboration This Ornamentation Is
Noticed Now.

Belts are back. By belts one means every sort of belt, sash, or girdle. Possibly this universal wearing of some kind of sash or belt may be reminiscent of the Directoire period, when the dandy of that epoch made a very noticeable point of his sash, usually of the military type, but always extremely ornamental.

Many of the sashes of satin and vel-

vet are either embroidered at the end in flat satin stitch in two tones of silk or are edged with deep silk of bullion fringe. Fringe, in fact, plays a very conspicuous part in the ornamentation of the belt, and seems for the present to have taken the place of the once favorite tassel.

To wear with the cutaway coats that are now so modish comes the waistcoat belt, which is really part of the coat itself. Often enough this high belt, which is about five inches in depth, is of brocaded satin of contrasting tones to the skirt.

To finish some of the newest gowns in cloth appears the folded velvet belt, finishing at the left side with one long pointed end. Three small buckles of plaited taffeta, fixed respectively at the end of the belt and half-way down the skirt are distinguishing features of this belt and give the little touch of novelty that is always welcome.

Many of the long ends that fall from the waist to the hem of the skirt are used for fixing the new draperies in place and are invariably caught down either by a fancy buckle or a knot of silk.

The new draperies seem to demand the ends of the sash at the front in order to use them for the purpose just mentioned.

It appears as though no gown nowadays is complete without some form of sash. A square of embroidery often finishes the sash end.

CHANGES IN THE COIFFURE

By No Means Advisable to Keep the
Same Arrangement for All
Occasions.

Do not cling to the same way of dressing your hair regardless of the changes wrought by time. The way to fool your public is to change the coiffure to meet changed conditions.

Visit a hairdresser who understands lines and pay her to teach you a becoming method. The hair you have left will thrive better if you wear it one way in the morning and rest the strain by another coiffure for night.

Attractiveness is not the only thing to be consulted—the coiffure must be suited to your age. A too youthful way of wearing the hair is a pitiful travesty on youth and makes one look far older. Hair that has thinned is better disguised by a loose, simple arrangement of one's own hair than by striving to heavily bolster it. Hair that is losing its lustre or graying is not improved by dyes, which quickly ruin the quality and reduce the quantity of what hair one has. Simplicity is shown in the latest way of wearing the hair. If your locks grow thickly and you want to be fashionable, do away with all knots, twists and loops, and make your head as smooth and round as nature made it.

To achieve this effect brush the hair smoothly back and turn under the ends so the hair is an even thickness everywhere. Sometimes a front or side parting is made and the hair may be pushed into an oblique sort of ridge from crown of head to nape of neck. The only break in this smoothness is three short curls pinned to hang on the neck.

For the woman of thin locks to attempt such simplicity would be folly, and even thick hair will not look its best unless it be made soft, fluffy and lustrous with much brushing. If the hair lies too flat to be becoming, it may have to be brushed back over a low roll of tulle to match.